The Unity Movement in Protestantism

The Various Attempts to Achieve Unity, the Difficulties to Be Overcome and the Success to Date

By
Edward L. Murphy, S. J.

A Missionary Academia Study published by *The Society for The Propagation of the Faith and The Missionary Union of the Clergy*

★

"MAY THEY, THEN ENTER INTO THE CATHOLIC UNITY, AND UNITED WITH US IN THE ORGANIC ONENESS OF THE BODY OF JESUS CHRIST, MAY THEY HASTEN TO THE ONE HEAD IN THE SOCIETY OF GLORIOUS LOVE."

★

Volume 7, Number 4
December, 1949

70 East 45th Street THE AMERICA PRESS New York 17, N. Y.

Contents

1. Introduction 3
2. Early International Conferences 4
3. The Ecumenical Movement 10
4. Discovery of the Church 14
5. Growth of the Idea of Unity 17
6. Reasons and Motives for Unity Movement 20
7. Protestant Types of Unity 22
8. Conclusion 25

Study Outline and Questions 27

Footnotes 30

A Note on the Author 31

The *Nihil Obstat* and *Imprimatur* are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the *Nihil Obstat* and *Imprimatur* agree with the contents, opinions, or statements expressed.

Imprimi Potest:
John J. McEleney, S. J.
Provincial, New England Province

Nihil Obstat:
Rt. Rev. Msgr. John M. A. Fearns
Censor Librorum

Imprimatur:
✠ Francis Cardinal Spellman, D. D.
Archbishop of New York

August 15, 1949

1.

Introduction

1. In recent years there has been growing an anxious interest in Christian unity among Protestant denominations which is unprecedented in their history. Constantly spreading efforts are being made to rethink Christianity in such terms as will eventually lead to the desired goal of a united Christendom. The effort to gather together these raveled threads of separated denominations and weave them again into "the Robe without Seam" will require patience and courage, supported by a love of the one visible Church which is the Body of Christ. A new phase in the life of denominationalism has been the number of international conferences convoked since the turn of the century, principally in the interest of better cooperaion and the achievement of unity. No very significant results of achieved unity have been forthcoming. One circumstance deserves notice, the fact that such conferences could have taken place at all and on such a wide scale. Positive results include the more precise definition of differences and the increasing emphasis upon the importance and nature of the Church.

2. A Christianity separated into many opposing churches perpetuates the divisions which have weakened Christianity in its appeal to a non-Christian world. Yet every true Christian must believe in the Catholic unity of the Redemption of mankind by Christ. Therefore, this movement toward unity among the denominations becomes a point of interest for all Christianity. The Catholic theologian knows that the only true solution will be the return of the denominations to the unity of the Catholic Church. He knows also that there can never be any true unity established among the denominations, no matter what international organs of cooperation they may develop.

3. But because all non-Catholics must be the objects of our apostolic zeal, it is imperative that we discover the thoughts and study the efforts of those not of the Faith. We have the unity which others are so desperately seeking and which eventually they must find only in the

Catholic Church. This study is directed toward making more familiar the developments which have taken place. The fact of separated Churches in mission lands has reached a point of crisis in the estimation of many and it is felt that the future of Protestantism depends upon the solution of this problem. International and interdenominational conferences are a recent event in the history of denominational Christianity.

4. The missionary activity of the Protestant denominations which today is so widespread began, with few exceptions, only in the last century. When the missionaries moved out among non-Christians they discovered the weakness of the approach to such peoples by divided denominations. In other words, when denominational Protestantism finally sought the note of Catholicity by missionary activity, it came to see that unity was necessary also.

2.

Early International Conferences

5. Several meetings of representatives of the Churches were held in the home countries but their membership was almost exclusively local or national. The Liverpool Conference of 1860 was called to "illustrate the practical unity of the Church."[1] The delegates rejected any idea of merging the sects into one great whole. There was an attempt to construct a definition of the Church, but it was not very successful. Missionaries were urged to drop purely sectarian practices and to preach the essentials of Christianity, yet it was pointed out that no missionary could abandon his own denomination for the sake of an external unity. The delegates admitted the obstacle of division. However, the sects had to continue as they were and should try to rise above differences in the interest of cooperation. Church form was considered to be a thing of secondary importance. Emphasis was to be placed on the essentials of Christianity though there was no definition of these essentials.

6. The first attempt at an international conference was made at

LIST OF MISSIONARY ACADEMIA STUDIES

These studies in Missiology are used in the Missionary Academia program of mission studies in the Major Diocesan and Religious Seminaries in the United States.

This Program is Sponsored

by

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

and

THE MISSIONARY UNION OF THE CLERGY

National Office

109 East 38th Street New York 16, N. Y.

VOLUME 1. 1943-1944. PRICE 25c EACH.

1. Dogmatic Missiology, by Rev. Joseph J. Connor, S.J. **(Out of print.)**
2. The Purpose of Missions, by Rev. Edward L. Murphy, S.J. **(Out of print.)**
3. America's Hour in the Missions, by Rt. Rev. Msgr. Edward A. Freking.
4. Missions in China—The Past, by Rev. Bernard Willeke, O.F.M.
5. The Church in China—Modern Times, by Rev. Joseph Ryan, M.M.
6. Missions and Works of Charity, by Rev. Joseph P. Donovan, C.M.
7. Outstanding Obstacles to the Missionary Apostolate, by Rev. Cuthbert Gumbinger, O.F.M. Cap.
8. An Outline of Missiography, by Rev. John J. Considine, M.M.

VOLUME 2. 1944-1945. PRICE 25c EACH.

1. Holy Scriptures and Missionary Endeavor, by Rev. Charles O'Connor Sloane and Rev. Wendell S. Reilly, S.S.
2. Modern Missions in the United States, by Very Rev. W. Howard Bishop, Rev. Joseph A. Connor, S.S.J., and Rev. Patrick J. Veale, S.S.J.
3. Catholic Missions in the early Middle Ages, by Rev. George Wetenkamp, O.F.M.
4. Modern Africa, by Rev. Raymond A. Wilhelm, C.S.Sp.
5. Primitive Religions, by Rt. Rev. Msgr. John M. Cooper, Ph.D.
6. The Church and the Social Order, by Rev. James A. Kielt, S.S.C.
7. The Missions and Cultural Life, by Rev. Allan P. Farrell, S.J.
8. The Church in Hispanic America, by Rev. Roderick Wheeler, O.F.M.

VOLUME 3. 1945-1946. PRICE 25c EACH.

1. Modern Missions in Oceania, by Rev. Charles F. Decker, S.M. **(Out of print.)**
2. Early Portuguese Mission; St. Francis Xavier, by Rev. Martin P. Harney, S.J.
3. The Philippine Missions, by Rev. Francis X. Clark, S.J.
4. Modern Missions in the Dutch East Indies, by Rev. John Vogelgesang, S.V.D. **(Out of print.)**
5. Colonial Indian Missions, by Rev. Matthias C. Kiemen, O.F.M.
6. American Missionaries, by Rev. James T. Hurley
7. The Holy See and Foreign Missions, by Rev. Edward Goulet, S.J.
8. Hispanic Colonial Missions, by Rev. Roderick Wheeler, O.F.M.

VOLUME 4. 1946-1947. PRICE 25c EACH.

1. Islamism, Its Rise and Decline, by Rev. Thomas O'Shaughnessy, S.J.
2. Missionary Accommodation, by Rev. Gustav Voss, S.J.
3. Catholicism and Shinto in Japan, Past and Present, by Rev. Angelus Aschoff, O.F.M.
4. The Apostolate of the Early Church, by Very Rev. Msgr. Thomas J. McMahon, S.T.D.
5. The Laity and the Mission Apostolate, by Mr. Stephen W. Johnson and Rev. Joseph J. Tennant. **(Out of print.)**
6. The Priest and the Mission Apostolate, by Rev. Joseph J. Tennant **(Out of print.)**
7. Missions of Korea and Formosa, by Rev. Laurent Youn **(Out of print.)**
8. Modern Missions in India, by Rev. Michael A. Mathis, C.S.C. **(Out of print.)**

VOLUME 5. 1947-1948. PRICE 25c EACH.

1. The Protestant Missionary Movement, by Mr. Fulton Oursler
2. Modern Indian and Eskimo Missions in North America, by Rev. George M. Waggett, O.M.I.
3. A Native Clergy for Mission Countries, by Rev. Peter Wyeland, S.V.D., and Rev. Ambrosio Manaligod, S.V.D.
4. Modern Missions in South America, by Rev. Stephen McKenna, C.SS.R.
5. Rome and the Dissident Eastern Churches, by Rev. Andrew Rogosh
6. Modern Missions in Middle America, by Very Rev. Raphael M. Huber, O.F.M. Conv.
7. Hinduism, by Rev. Joseph J. Tennant and Mr. Stephen W. Johnson.
8. The Liturgy and the Missions, by Rev. Vincent Donovan, O.F.

VOLUME 6. 1948-1949. PRICE 25c EACH.

1. The Church in the Smaller Asiatic Lands, by Rev. Gerard Marinan, S.S.C.
2. Missions of the Later Middle Ages, by Rev. Marion A. Habig, O.F.M.
3. How the Church Conducts Its World Missions, by Very Rev. Frederick C. Dietz, M.M.
4. The Apostolate to the Jews, by Rev. John M. Oesterreicher **(Out of print.)**
5. Medical Missions, by Rev. Pierre Charles, S.J. **(Out of print.)**
6. The Church in the Northern Countries, by Mr. Hans Bang.
7. French Missions in North America, by Rev. Leo F. Ruskowski, S.S.
8. Buddhism, by Rev. Antonio S. Rosso, O.F.M.

VOLUME 7. 1949-1950. PRICE 25c EACH.

The Conversion of Non-Catholics in the United States, by Rev. John T. McGinn, C.S.P.

The Church in the Balkans, by Rev. Joseph H. Ledit, S.J.

Catholic Missions in the Belgian Congo, by Rev. Albert Nobels, I.H.M.

The Church in Korea in Modern Times, by Rev. Owen MacPolin.

The Unity Movement in Protestantism, by Rev. Edward L. Murphy, S.J.

Communism and the Missions, by Rev. Joseph H. Ledit, S.J.

Present Religions in Tibet and Neighboring Countries, by Rev. Sylvester Sieber, S.V.D.

The Mountain Indian of South America, by Rev. Francis X Lyons, M.M.

London in 1888.[2] It was declared "the grandest ecumenical Council ever assembled since the first Council of Jerusalem." There was a predominance of British delegates—1,319 from 53 different missionary societies—and this accounts for the narrowness and self-complacency of Anglo-Saxon superiority in the conference. There seemed to be a fear among the delegates of developing anything like organic unity or uniformity. The discussions were characterized by an indefiniteness, a lack of precision and loose denomination of unity of spirit. Dr. Warnek confessed to the weakness of division, though he was convinced that Protestant union was deeper than was realized and of much greater value than Roman unity. There was insistence upon their unity of spirit. However, the need of some kind of Church unity was given a place of importance in the conference, though there were no clear ideas on the unity of the Church. "Unity amid diversity, not uniformity" was the motto.

7. An Ecumenical Missionary Conference was held in New York in 1900.[3] The meeting turned out to be more of a religious demonstration than a council for establishing important results for the missions. The conference was considered to be a great demonstration of the unity of Protestantism. The problem of unity was evident in the discussions. Some urged organic unity; others were interested only in a kind of federative union. Others insisted on the prime evangelical principle of freedom, no matter what type of unity was considered. The divisions were looked upon as a manifestation of the vitality of Protestantism. The conference was too large to promote any important results. However, the idea of organic unity was openly expressed but the conference sought refuge in a declared unity of spirit.

World Missionary Conference, Edinburgh 1910

8. The World Missionary Conference held at Edinburgh in 1940[4] marks a new epoch in Protestant history. The representation was more complete than at any previous conference. It was determined beforehand that there should be no discussion on any matter involving ecclesiastical or doctrinal differences. This conference was more forthright and outspoken than previous gatherings in presenting genuine unity as a goal. There was a growing desire for unity on the part of the peoples evangelized and the realization of the disastrous effect of division on the spiritual life of the Churches at home and abroad. The opposition to

anything resembling uniformity was intense and the ideas of unity amid diversity which leaves the sect unchanged was the prevailing notion. The loyalty to sect was as strong as ever, but the love of a united Church was growing. In some it even appeared to transcend the barriers of their denominationalism. Edinburgh was a success in that it gave to many a vision of some kind of unity, the vision of an international Christianity developing on the missions which would then have its effect on the home Churches

9. Out of the Edinburgh Conference came the establishment of a permanent organ of missionary cooperation, The International Missionary Council.[5] Outstanding in the establishment of this instrument was John Mott, who visited the many mission fields in the cause of establishing national committees. The direct objective of the International Council was full cooperation among the denominations in the mission fields. One of the remarkable achievements of this council was that it kept alive the gains of Edinburgh. It prompted general cooperation in the missions and brought the societies together for the solution of mutual problems. The international character of the organization functioning smoothly and without conflict would have its effect on the home Churches in the convocation of later international meetings. Due to the work of the council, many of the denominations had absorbed a sense of the universal character of Christianity which would endure.

The Jerusalem Meeting, 1928

10. The Jerusalem meeting of the International Missionary Council was not a world conference in the sense of Edinburgh, but it might be called the first genuinely international meeting of the denominations as far as delegates were concerned. There were 229 members representing 45 countries. Of these, 109 actually came from the mission fields and 50 or more of these were native Christians of mission lands. There was a general dissatisfaction with theology as such, which may have been the result of the confusion witnessed at Lausanne in the previous year. There was a tendency to reduce Christianity to its simplest expression and there was a widespread impatience with denominational differences. The question of unity could not be specifically treated by the council according to its constitutions. The exclusion of questions affecting doctrine and Church form was a contributing cause for the impression of uncertainty and confusion which one derives from the reports of this

meeting, particularly on problems of unity of faith and unity of Church form.

The Madras Meeting, 1938

11. The next meeting of The International Missionary Council[7] was held at Tambaram, Madras, India, in 1938 and it brought together the largest representation to this date of delegates from the mission Churches. The theme of the meeting was "the upbuilding of the younger Churches as part of the historical, universal Christian community." While the idea of the necessity of the Church had been gaining ground in the deliberations of the denominations, one does not find a clear theology on the nature and function of the Church. The ideas presented in the conference were largely drawn from those which were offered at the Conference on Faith and Order held at Oxford the preceding year. There was a conflict of wills, the will to unity and the will to loyalty to denominational differences. The meeting did not advocate uniformity, but there was greater insistence upon the importance of the Church than in any previous meeting of the council. The conference unhesitatingly urged visible unity, since cooperation was insufficient. The Churches in the mission fields were most outspoken in their demands for a united Church. One paper insisted on the fact of an already existing unity which needed progressive expression. The denominations should not seek a unity which they already possessed; they should seek the expression of it. The Madras meeting meant for many a rediscovery of the Church and the "mystical word *ecumenical* became luminous."

The Home Churches and the Unity Movement

12. The development of the idea of a need for unity in the missionary conferences inevitably had its influence on home Churches. Many of the delegates to mission conferences were representatives and leaders of the home Churches. Out of the Edinburgh Conference came the determination to discuss doctrinal differences with a view to their solution and the establishment of a united Church. The experiences at Edinburgh directly led to the establishment of the Conference on Faith and Order, the first of which was held at Lausanne in 1927 and was the most noteworthy even in the history of Protestantism. Some 450 delegates representing nearly 90 different Churches took part in the deliberations. It was the first time in four hundred years that so many

Protestant denominations had come together to discuss those doctrinal problems which were vital to the Churches.

13. The strong plea for unity made by the World Missionary Conference in Edinburgh in 1910 may truly be considered the starting point of the widespread unity movement as we know it today. The missionaries had forced the dallying home Churches into a position from which they could not escape, an attempt to work towards Church unity. The movement was spurred further by the Lambeth Conference in 1920 with its "Appeal to All Christian People," a direct move on the part of the Anglican Church to attract the free Churches as well as the Churches of more Catholic tendencies and traditions. The first Conference on Faith and Order was held at Lausanne in 1927.[8] Reports were issued by the various sections of the conference and received the approval of the whole Assembly with the exception of the Report on the Unity of Christendom. This Report provoked much discussion and finally had to be handed over to a special committee.

14. Division and disagreement invaded every major issue of Christian Doctrine. There was an insistent declaration of unity of spirit. The delegates discovered that their fundamental differences were bound to influence the nature of any steps to be taken towards unity. It was not agreed how the sects should proceed towards the goal. Some urged that by assuming spiritual unity they could deal with one another, and cooperation would eventually engender the desire to understand one another. Others maintained that it was folly to contemplate unity unless something was done to establish the basis of faith and order required for unity. The representatives of the Orthodox Churches touched the weak spot of the conference; there seemed to be a compromise between conflicting ideas and meanings in order to arrive at an external agreement in the letter alone.

15. The importance of this conference was that it was a meeting of theologians who set themselves the task of clarifying their own belief and studying the belief of others. This in itself was a tacit declaration that unity is not a state which can be induced by sentiment but must follow the lines of objective, revealed truth. However, the conference brought disappointment to the Churches in the mission lands because the conference failed to assist them in any substantial way to solve the problem of division which was so serious for them. However, it did

reveal the magnitude of the problem which must be faced before unity of any kind can be realized.

Edinburgh, 1937

16. The second Conference on Faith and Order was held at Edinburgh in 1937.[9] A decade of study had preceded it and the reports of Edinburgh reveal more clearly how deep and tenacious are the differences. By this time many of the Reformation theologians had worked themselves towards a realization of the necessity of the Church. At the bottom of most of the differences they found the contrast between what were called the authoritarian and personal types of Church. An Affirmation of Unity was adopted by the conference; the existing unity was a thing of the heart and spirit, not of the mind and will. The delegates believed their unity to be deeper than their divisions. This conference gave more value to the place of the visible Church in any scheme of unity than it had ever enjoyed in Protestant thought. Much was said about the *Una Sancta* and the Church Universal. But this Church Universal must find a place for the multiplicity of unchanged divisions among the denominations. Prior to Edinburgh, many had expressed a certain feeling of guilt because of the divisions; however, at Edinburgh, preceded by study which seemed to fortify the delegates in their own denominational convictions, this note was not very strong. On the contrary, there was a tendency to approve the powerful and fruitful Christianity of all denominations. The earlier suggestion that unity would demand sacrifice found little support. The predominant idea was that all the denominations would bring their Christian possessions into the *Una Sancta* and all would be mutually enriched by these denominational contributions.

3.

The Ecumenical Movement

17. The word "ecumenical" has frequently been used by Protestant writers to describe the international conferences of the present century.[10] More recently the word has come to have a specialized meaning. Slowly it appears to be replacing the familiar phrases of the Church Universal and a united Church, since neither of these expressions in their traditional meaning signify what Protestant leaders had in mind when they speak of the Ecumenical Church. Many still talk about the unity and the union of the Churches, but these words with their implications of unity of belief and practice seem to be less acceptable. The experiences of the Conferences on Faith and Order have sobered many in their expectations of doctrinal unity. The idea of recovering a lost unity and catholicity is not as attractive now as it was some years ago.

18. The denominations have become very sensitive to the theory that they may have been unfaithful in any way to Christian tradition or that they must return to a former unity unlawfully abandoned. All denominations now consider their Christianity a legitimate development and expression of the Christian spirit which, they declare, was demanded by the circumstances of their origins and inspired by the Holy Spirit. This loyalty to origins, to what are called the principles of Christian progress and to the evolution of human forms within Christianity, probably is the basis for the new idea among the denominations. The idea seems to be that no limitation can legitimately be placed upon the growth of the Christian Church. The Reformation was an important development in their opinion and as such it cannot be condemned or repudiated. So also the appearance of the countless sects must be considered as expressions of the life of the Church. But that there must be some kind of unity is a definite conclusion. But the unity must not be such as would forbid the evolution of new forms; that would be contrary to the whole history of Protestantism. Therefore, it is assumed that the Churches are evolving toward a new kind of unity.

19. The Ecumenical movement is taken to be the official effort of the Churches to reach forward toward the Ecumenical Church. It is thought to be the exploration of a new road to unity," a unity of spirit to which unity of creed and organization is ancillary." This Ecumenical Church offers a new kind of unity to Christendom, quite different from what is meant by unity in Catholicism. It is a type of unity which "has broken in theory at least with the exclusive conceptions of Catholicism which considers all differences heretical." Its ideal is unity amid variety; there can be no question of uniformity or conformity. It is assumed that differences are not an essential obstacle to unity and that there can be a wide difference of beliefs even on fundamental things without destroying an underlying spirit of unity. The new unity must be of such a nature that it makes room for the traditional Protestant freedom of thought and action. The task of the ecumenical theologians is "to discover the limits of permissible variations within the Church Universal."

The World Council of Churches

20. The World Council of Churches[11] is considered to be the most significant development in the direction of an Ecumenical Church. It grew out of the Conferences on Faith and Order and Life and Work. In 1937 it was determined that these conferences could not be separated and that there was need of one integrated body. Through the action of provisional committees the plan was kept alive during the war years. The World Council of Churches was formerly constituted in August, 1948. Preparatory volumes were published on the topics which were to constitute the discussion of the council. The general topic was "Man's Disorder and God's Design," which was broken down into four sections: "The Universal Church and God's Design," "The Church's Witness to God's Design," "The Church and the Disorder of Society," "The Church and the International Disorder."

21. While earlier conferences showed a strong element of the ideas of Church unity current in the Anglican Church, it was clear from the Amsterdam meeting of the World Council that much of the leadership had passed to the evangelical type of Church. There was no outstanding progress in the direction of genuine organic unity, though the idea still persisted. An interesting feature of these conferences, especially on Faith

and Order, is the presence of delegates from some of the Orthodox Churches. It is a curious fact that though the Orthodox theologians have been on the liberal side they have held to doctrines which are entirely opposed to the Protestant idea of unity: such as apostolic succession for the validity of the ministry, seven sacraments, transubstantiation in the Eucharist. It is difficult to determine the objective of these theologians at such meetings, whether it is to draw Protestantism to Orthodoxy or to draw Orthodoxy towards Protestantism. Neither objective has been realized up to the present.

United Church of South India

22. Various unions have been effected during the last few decades, but principally among divisions of the same denominations. One thinks of the reunion of the Methodist groups in the United States. However, the first example of a union between an episcopally constituted Church and a non-episcopally constituted Church took place in South India on September 27, 1947. It is composed of four dioceses of the Anglican Church in South India, Methodists and the South India United Church. The members of the new Church number a little over a million, of whom almost half were drawn from the Anglican Dioceses.

23. The establishment of this union has a history of thirty years of negotiations. One of the negotiating bodies was itself a union Church, the South India United Church which came into being in 1908 by the fusion of the Congregational Church, Presbyterian and Swiss Evangelical Churches of South India. In 1919 a non-official meeting was held between representatives of the Church of India (Anglican) and the South India United Church. All representatives were Indian with the exception of one Englishman and one American. The spirit of the meeting was declared to be "not compromise for the sake of peace, but comprehension for the sake of truth." Therefore it was held that the three types of Churches represented by the groups, Congregational, Presbyterian and Episcopal, should be preserved in a united Church. The Anglicans insisted on the historic episcopacy which would mean the acceptance of the fact of episcopacy without insisting on any theory of episcopacy. The South India United Church made the one condition of unity the recognition of spiritual equality, of the universal priesthood of all believers.

At a general assembly the South India United Church considered the desirability of accepting what is called a constitutional episcopacy. Such an idea of episcopacy does not mean episcopacy in the traditional sense of apostolic succession.

24. Discussion was carried on intermittently through the years. The Anglican Church sought expressions of opinion from the Lambeth Conferences. The Methodists resolved to enter into discussion about the possibility of union after the second world war. The union was finally achieved in September, 1947. It remains to be seen whether this new Church will be a precedent for the formation of similar unions across the episcopal barrier or is just another division of Protestantism. Some think that the central problem of a valid ministry has been solved by the South India scheme of a constitutional episcopacy, which refuses to consider the inner meaning of continuity in episcopal consecration and ordination. Some Anglicans feel that by this ruse they have extended episcopacy.

25 It is difficult to understand how Congregational, Methodist and Presbyterian ministers and bishops will receive an ordination the idea of which they repudiate. It is just as difficult to understand how Anglicans can believe that these others have received the liberty in their ministry according to the Anglican idea of the necessity of continuity and the historic episcopacy when these others have not accepted and have openly disclaimed any desire to receive such a consecration and ordination. If this event means that the Anglicans have surrendered their idea of the historic episcopacy, then they must give up their dreams of preserving what they are pleased to call Catholic features. By such an act the Protestantism in Anglicanism has wiped out any semblance to Catholicism in episcopacy and priesthood. Lambeth has given a judgment on the situation which is certainly compromising but which reveals also that Lambeth is not willing to go to the extremes to which its daughters have gone in India. It must be remembered that the instigators of this South India scheme were principally Indians who would have more concern for national unity than they would have for traditional forms and beliefs. The four Anglican dioceses have ceased to be part of the Anglican Church. Only time will tell whether this is a new denomination in an already massively divided Protestantism. It should be said openly that the Anglicans seriously compromised their position before the rest of the denominations by the concessions in South India

4.

Discovery of the Church

26. The years of investigation into the nature of the unity of Christianity led denominational theologians into a reconsideration of their diverse positions with regard to the Church and its place in the Christion scheme of things. At present, there are few who would question the centrality of the Church in their plans for a united Christendom. Fellowship was the loose denomination given to Christian unity some years ago. But its very indefiniteness could not satisfy the very definite demands which were made in the New Testament for the Christian Community.

27. Anyone familiar with the development of thought among the denominations cannot but be startled by the growing emphasis upon the Church, its nature and functions, over the last quarter of the century. The denominations had been forced to formulate their theology on the nature and purpose of the Church which in other centuries they took for granted. However, the minds of denominational theologians are plagued with the distinction between the invisible Church and the visible denominations and they do not know how to relate the visible divisions with what they call the One, Universal Church present in the midst of them but unexpressed in visible form. The refuge of the old Reformation theologians in the invisible Church to justify themselves still widely infects the thinking of most denominational theologians. Furthermore, they are haunted by the fear of anything resembling the unity of the Catholic Church. Yet the more thought and research they do the less can they escape the demand for the one visible Church of Christ.

28. Somce Protestant theologians say that Protestantism is on the verge of a great discovery or rediscovery, the finding of the Church. Theologies on the Church which are evolving are colored by the traditional

attitudes of the major divisions of Protestantism which means that there is no universally accepted teaching on the nature of the Church. Each theologian has read the New Testament and Christian tradition in the light of his denominational persuasions with the result that too often Scripture and tradition and history are selected to bolster and confirm the preconceived notion of theologians as to what the Church ought to be. In modern Protestantism, with its sense of urgency about a united Christianity, the development of a theology on the nature of the Church must be the product of five major currents of thought: Lutheran, Anglican, Evangelical, Liberal, and anti-Roman. All theologians are confronted with the fact of the countless divisions in Protestantism and they do not feel qualified to condemn any of them. Therefore, their theology of the Universal Church must somehow or other find a place for these divisions. Their writings abound in distinctions which, they hope, will preserve what they call the divine ideal for the Church and still not exclude or condemn any of the existing Churches.

29. Curiously, there is a rather universal disregard of most pre-Reformation tradition and teaching with regard to the Church. Some do speak in terms of the Conciliar Church of the early centuries. But actually a thousand years of Christian history and theology are omitted from research into the nature of the Church except in so far as one may find something in those centuries which would appear to argue against the Catholic theology on the Church. Councils which took place in the Roman Church after the early seven Ecumenical Councils might as well not have been held, as far as many Protestant theologians are concerned. Most of these theologians attach great value to a tradition which began in the 16th century and find no inconsistency in disregarding the continuing spirit, thought and fact of a thousand years of Catholicism. For the majority the fundamental theses of the Reformation are unassailable. They must be taken as unchallengeable truths. The "sola gratia, sola fides, sola scriptura" exert a dominant influence on minds far distant from the Reformation in time, nation and temperament. Underlying the insoluble anxiety of many theologians is the recognition of a unity in the Church demanded by Scripture and the Reformation attacks upon the institutional authoritative Church. Obviously, no Protestant theologian wants to think that his denomination has been in heresy and that the current of Christian life no longer flows in his sect. Consequently, he is tortured by the effort to demonstrate the complete Christianity of

his own sect as part of a continuing Christianity. His new One Church must find room for an episcopally ordained ministry which attached importance to the historic continuity or orders, the priesthood of all believers which is made the justification of Presbyterianism and no priesthood.

30. A theology of comprehension hopes to be able to bind the diversities and contradictions among the denominations into a unified whole that will not do violence to the supposed gifts of any denomination. The insistence on a diversity of gifts under one Spirit, which is considered the justification for divisions, renders useless and impossible any effort to determine what is theologically true and what is theologically false. The denominational claim to the direct inspiration of the Spirit blocks any effective attempt to determine the nature and function of the One, Visible Church. There is a religious pragmatism whereby the truth of every sect is guaranteed and judged by its success. The assumption is that if the sect were not of God it would not endure and grow. Since all of the denominations at one time or another in history had their glorious hours of expansion, it follows from such a principle that all must be true Churches.

31. Never in the history of Protestantism has there been so much discussion about the necessity and centrality of the Church. Yet the radical obstacle to thinking their way into a theology on the Church still remains in the minds of Protestant theologians. It is the subjectivism of the Reformation idea of justification. Such a theory logically can grant no instrumentality to anything outside of the interior conversion of the soul in its immediate relationship with God; it is a purely internal experience. Therefore, logically it needs no external fact to mediate justification. Thus the whole sacramental system collapses and loses all value except the symbolic and with it goes the necessity of a visible Church. The fulfillment of Christ's will for unity in His Church, which most recognize, depends upon the theology of the nature, effects and means of Redemption established by Christ.

32. Some theologians are making the mistake of thinking that the visible Church which they will develop will be something entirely new in Christianity. They forget that if the one visible Church of Christ ever ceased to exist no man or coalition of men will ever be able to

restore it. The problem of these theologians is not to look for something new, but to discover the continuing fact of the one, visible Church of Christ in which His teaching has been incorporated and preserved for the centuries, the Catholic Church.

5.

Growth of the Idea of Unity

33. Within denominational Christianity the idea of a united Church has grown surprisingly during the last seventy-five years. By the admission of most writers the present impulse toward unity was inaugurated by the missionaries of the various denominations. They experienced more than the members of the home Churches the bitter fruits and weakness of divisions in new lands where they were obliged to spread their divisions because they had nothing else to offer but denominationalism. Unity has been the cry of the mission Churches for many years and this cry was heard ever more loudly in the international conferences in Protestantism during the last half century.

34. One can follow the growth of the idea by studying the opinions expressed in the meetings of the denominations over the years. At the National Conference in Liverpool in 1860 the need of some kind of unity was recognized but it had nothing to do with binding the sects together into a single great whole, because the conference defended the individuality of the sects. The delegates recognized the sadness of propagating sectarianism but they had no solution to offer to the missionaries. There was little consciousness of the necessity of the Church, united and Universal. The international conference at London in 1888 used such terms as organic unity and uniformity in order to oppose them. It was hostile to anything which might submerge the denominations. The absolute distinction between the invisible Church was held to be of the "esse" of the Church. Therefore the external form of the Church should not be given exaggerated importance. However, the idea of unity was receiving greater attention. The Ecumenical Conference at

New York in 1900 brought the problem of the kinds of unity into clearer light by showing that opinion in the conference was divided between organic unity and cooperation and federation. The conference testified to an experienced unity of spirit which was considered quite compatible with diversity and division.

35. The World Missionary Conference at Edinburgh in 1910 marked the true beginning of the movement toward Protestant unity as it is known today. This conference stated in the strongest language at this time the serious hindrance of divisions. The desire of the younger Churches for unity was very strong, and the conference showed some disquiet and fear for the first time lest the younger Churches go too far and too rapidly. Two objectives were proposed—organic unity and federation; but the conference did not commit itself as to which was preferable. At this time perhaps the majority did look forward to unity rather than federation.

36. The Conference on Faith and Order held at Lausanne in 1927 was a most important advance over previous meetings because it deliberately set as its goal the consideration of the doctrinal and organizational implications of a united church. The delegates saw how deep were the differences which no loudly proclaimed unity of the spirit could dispel. As for the divisions, opinion was divided between condemnation and approval. The conference continued the view that the united Church must make room for all three existing forms, Episcopal, Presbyterian, and Congregational, but admitted that it did not know how this was to be accomplished. Lausanne gave an impulse to the return to theology which has continued to the present time. The Evangelicals felt that the conference had been dominated by the Anglican point of view. Lausanne showed that the measure of unity of spirit which all widely proclaimed was considerably reduced.

37. The Jerusalem meeting of the International Missionary Conference in 1928 was influenced by the thinking of both Stockholm and Lausanne. The home Churches had at one time expected that the mission Churches would discover a way to unity. But the younger Churches had nothing to show. However, the demands for a united Church were more insistent than ever on the part of the mission Churches. The preparations for the second Conference on Faith and

Order at Edinburgh in 1937 were more complete than for any previous conference. Studies on the agenda were published beforehand and circulated among denominations. It cannot be said that unity showed any progress. There was a desperate desire to show some advance beyond the results of Lausanne and this led the conference to overemphasize unity of spirit. However, the teachings of the various sects were more definitely expressed. There was a tendency to minimize the force of differences and to take them off the doctrinal basis. It was stated that most divisions were not sufficiently important to obstruct intercommunion or corporate unity. Unanimity of faith was not necessary for unity. The conference blessed the idea of unity amid variety which is the foundational idea of the ecumenical movement. Theologically this conference was a step back along the road to genuine unity. Sentimentally it was an advance for the ecumenical idea.

38. The many Protestant reviews carried countless articles on the problem of unity in the following years. The Madras meeting of the International Missionary Council in 1938 showed how desperately the mission Churches were depending upon the home Churches for the achievement of unity. Madras did reinforce the growing awareness of the importance of the Church but it strengthened the idea that the united Church already existed among the denominations; that it was a thing not to be recovered nor a thing to be striven for in the future, but a fact of the present to be expressed by all. It was not clear just how and where this existing united Church was visible in the denominations.

39. The World Council of Churches expresses the change in Protestant thinking with regard to the united Church as the evangelical groups gained predominance over the Anglicans. It does not profess to be an expression of a united Church, but it is considered the most effective means for working toward a united Church. It appears to have the character of the United Nations, as Stockholm reflected Geneva in 1925. The theology of ecumenism is a substitution for the theology of genuine unity. It pretends to be working toward a new form of united Church which has never existed in Christian history. It is an attempt to devise a theology which will fit the alliance or federation theory of a united Church, not a theology searching for the true characteristics of the One Church. As such, it is a definite check to earlier efforts to elaborate

a theology of the One, Catholic, Church of Christ. At present, the idea if real organic unity in the genuine sense seems to be fading and investigation is focussed not so much on the solution of doctrinal differences as on the development of a new theology of Church unity which will bolster the purely federative idea of the World Council and ecumenicity.

6.

Reasons and Motives for Unity Movement

40. Some Protestant leaders have stated that the fundamental principle of denominational Christianity, the claim to the inspiration of the Spirit in the exercise of private judgment and evangelical freedom, necessarily results in a religious individualism which is incompatible with the idea of a Christianity united in belief, worship and visible organization. It is an interesting development that those who are very vocal in their will to exalt and defend evangelical freedom should at the same time be just as vocal in favor of an Ecumenical Church which could make some show of unity. It would help to an understanding of the movement to recount some of the reasons leading to this rather universal campaign for unity.

41. The rapid evolution of Protestant mission activity in the last century necessarily gave rise to the problem of mutual relations between the denominations at work in the same field. Soon the sects began to discuss the possibility of solving the scandal of competition and rivalry. One of the earliest motives was the avoidance of sectarian conflicts which led to delimitation of territory. Excessive sectarian loyalty was admitted to be a hindrance to the Christian cause. The ideal of greater efficiency, too, brought the denominations together to plan for common works. From the missionary experience came the realization that the planting of so many divisions in new lands was somehow or other improper. It seemed such an anomally to be preaching Christ

as one Lord and Saviour and at the same time to be setting peoples of one Church against those of another. The scandal of division must be eliminated. Sects were urged to preach the essentials of Christianity and to forget the non-essentials of sectarianism. This led to an affirmation of a certain amount of doctrinal agreement. The avoidance of competition, rivalry, and the scandal coming from both provided a motive leading to eventual open discussion of unity. An urgency was given to the idea of unification by the general feeling that a great opportunity was presenting itself to Christianity and the hour might be lost unless the forces of Christianity were bound together for a planned attack.

42. The growing nationalism in many station lands made the people less inclined to slavish imitation of the West. The revival of indigenous religions created another problem which divided Protestantism felt it could not combat successfully. The home Churches were soon under pressure from the missionary Churches. Insistently the observation was made that unity might be a luxury for the home Churches, but it was an absolute necessity for the mission Churches.

43. Not least among the motives prompting to unity was the diminishing membership of the home Churches. There was a widespread impatience with denominationalism which made Christians less loyal in their support of purely denominational works. The failure of youth to respond with a former enthusiasm was attributed to their unwillingness to subscribe to the old denominationalism. The confusion of thought descending into the ranks of the Churches added to the growing indifference toward denominational loyalties. One important cause for the weakening of denominational loyalties has been the destruction of the social, political and intellectual isolation by which Protestantism kept itself in the ascendancy.

44. Intellectually rationalism, liberalism, and modernism invaded the sanctuary of Protestantism and weakened not only denominationalism but their new Christianity. The meager theology of the sects had no barrier to place against these forces which were so adverse to their long-standing intellectual isolationism. Socially, it became more difficult for Protestantism to insulate its members against the impact of other forces, among them Catholicism. The former insulation of the Protestant mind was being destroyed by the broadmindedness of

the liberal which has little or no regard for religious truth or conviction. This forced the leaders to change the cry from narrow sectarianism to the fuller but indefinite ideal of a world Christian fellowship.

45. The destructive forces at work in the world have impressed some with the realization that a divided Christianity may not be able to survive in the face of growing hostility. The political united fronts can be met, in the estimation of many, only by the united front of Christianity. The unity, strength and progress of Catholicism in modern times have drawn the attention of others who remind the denominations that a united Protestantism is demanded if Protestantism is not to lose its influence and position in the world.

46. No one predominant reason or motive has driven the denominations toward the search for unity,. The reasons have come from every side, political, social, intellectual and religious. The motives given do not exhaust all the reasons, but they show the variety of impulses leading to the present clamor for unity.

7.

Protestant Types of Unity

47. The Edinburgh Conference on Faith and Order in 1937 attempted to clarify the thinking on unity by distinguishing three types: co-operative action, intercommunion and corporate union. It also outlined the degree of likeness which might be necessary as a basis for each of the three types. Spiritual union is always assumed and is based on a common faith that "the Church is the Body of Christ and is in principle an ideal one." The objective, then, must be to translate this spiritual unity into some external form so that the unity of spirit may be manifest to the world.

48. *Cooperative Action.* This has existed for some time. It is nothing more than federation which some wish to call unity and beyond

which they are not eager to go. It means, in simple terms, that on a minimum basis of their Christianity, belief in Christ as Lord and Saviour, the sole authority of the Bible, and the use of baptism and the Lord's Supper, Churches agree to recognize the Christian status of any group holding the above minimum. Each denomination maintains its doctrinal and jurisdictional individuality. Such federation does not affect the theology of the denomination and no one is committed by its membership to accept the leadership given. Federation or cooperative action is considered a first step on the long road to unity. Its danger is that many denominations may be content with this outward appearance of some unity and may not seek the further goal of corporate unity.

49. *Intercommunion.* The Conference stated that sacramental intercommunion is necessary for satisfactory Church union. Attempts at intercommunion such as were tried at Stockholm in 1925 and Lausanne in 1927 were failures Therefore, it was obvious that there are denominational differences which forbid such intimate external manifestations of the interior unity of spirit, as would be involved in intercommunion. This emphasizes the whole problem of validity of the ministry which has become a very sensitive point among the denominations. Intercommunion would imply that all denominations are true Churches or branches of the one Church. Intercommunion would mean the recognition of the valid ministry of every Church participating. It would be a farther step along the road to unity but it would not be unity in fact, because each denomination would maintain its own order and policy while sharing in the worship of others.

50. *Corporate Union.* The conference found this idea forbidding to some, because it suggested the possibility of a compact governmental union involving rigid uniformity. Uniformity, unexplained, has always been the *bête noir* in discussion of true unity. Corporate union, it was stated, was an ideal toward which the Churches were moving. The sacraments would be the sacraments of the whole Church and accessible to all. The ministry of all would have to be accepted as the ministry of the united Church. Probably the conference feared to state that a truly united Church would require unity of jurisdiction as well. It was recognized that complete denominational autonomy is repugnant to the idea of a united Church.

51. *Likeness Required.* For federation a minimum of likeness is required, as is proven by the Federal Council of Churches in the United States. For intercommunion and corporate union, likeness of faith would be required, though the conference did not say *unity* of faith and doctrine would be necessary. In sacramental worship and practice some held that intercommunion would be possible for Churches which hold two sacraments and agree in their fundamental teaching. Others held that it would be impossible until the Churches agreed on the validity of sacraments and ministry. For intercommunion and corporate union there would have to be unity of orders. At present the difference in the nature and origin and sources of the ministries in the many denominations are very deep. Yet it is stated that these differences must be resolved in a corporate union. As for the government of the Church, all three existing types must be found in corporate union: episcopal, presbyteral and congregational. The conference would like to think that these three forms are reconcilable. The requirements for a united Church are still undefined in important details. Some would wish to identify the ideals of ecumenism with corporate union. But the insistence in ecumenism leans more toward the preservation of the sacredness of diversity than the absolute necessity of unity.

52. The prevailing attitude at the moment seems to be that all sects are true expressions of the Christian spirit and teaching. Divisions merely hamper the manifestation of their deeper but more important unity of spirit. It is admitted that this unity of spirit, so widely extolled, does not mean agreement of mind and consent of wills. What it does mean is not exactly clear. To dissociate spiritual unity from unity of mind and will is to reduce spiritual unity to sentiment or imagination, neither of which is very substantial. The *Una Sancta* is taken as a present reality because of this unity of spirit, which is supposed to bind members to something beyond their denominations. Many speak of the *Una Sancta* without ever clearly defining its complete nature and perennial necessity for Christianity. The assumption of many in the ecumenical movement is that they are working towards the achievement of an entirely new kind of united Church which Christianity has never experienced; therefore, one could not be expected to find in Christian history any likeness to this new creation.

53. One of the most serious obstacles to the development of a Protestant ecclesiology is the location of the authority of the Church.

It is constantly asserted that Christ is the only Head of the Church in such a way that no other shares His possessions. Many locate all authority in the Scriptures and the test of orthodoxy is conformity with the Bible. But to interpret Scripture one needs the Spirit—therefore the authority is again an invisible authority which is tantamount to no authority in a visible organism. Others hold that the authority is in the Church, but when it becomes necessary to specify the exact location in the Church of that authority, there is no answer. The failure to accept the determination of Christ with regard to the location of visible authority in His Church is due to the original rebellion against Papal authority, the extreme loyalty to denomination and a universal rejection of anything which in any way would resemble the authoritative Church of Rome. Furthermore, evangelical freedom has been so badly interpreted and so highly extolled that most Protestant theologians are necessarily prejudiced against visible authority. How a united Church can be preserved without a visible center of authority has not been answered by Protestant theologians.

8.

Conclusion

54. The growth of the Protestant movement toward a united Church shows that the missionary movement of the past century gave to the denominations the impulse and incentive to begin the laborious task of recovering Church unity. The work of expansion soon led to their realization of the need for Church unity. Studies on the subject of unity eventually convinced theologians that an ecclesiology was necessary since Church unity depended upon the nature of the Church. This provoked more concern for the Church than had ever been the case in Protestant history. Out of the study on the nature of the Church grew many other problems. Necessarily involved in the nature of the Church is the Church's teaching on the ministry, sacraments and organization. When these problems were faced, the theologians discovered the depth and tenacity of the doctrinal differences which separated the

denominations. Many conferences have been held to begin negotiations for the establishment of unity among denominations of the same ecclesiastical structure. Some have succeeded; others have not. The only case where a union has been effected between Churches of different ecclesiastical organization is in South India. But there the Anglican groups seem to have compromised and this compromise jeopardizes the whole position of the Anglican Church which claims that it has preserved Catholic features in its idea of the ministry. In India the Episcopal idea seems to have given in to the congregational and presbyteral idea of Church organization; a constitutional episcopacy means nothing.

55. Judging from the writings of interested men, the Ecumenical movement, characterized by the World Council of Churches, is not as promising from the point of view of Catholic ecclesiology as the earlier goal of true organic unity. The Ecumenical writings seem to by-pass the real problems of doctrinal divisions which it hopes to eliminate without discussion in a supposedly higher atmosphere of unity of the spirit.

56. The movement should command the interest and the prayers of all Catholics. We close this study with the words of Pope Pius XII in his Encyclical Letter *Mystici Corporis:*

"As you know Venerable Brethren, from the very beginning of our Pontificate We have committed to the protection and guidance of heaven those who do not belong to the visible organization of the Catholic Church, solemnly declaring that after the example of the Good Shepherd We desire nothing more ardently than that they may have life and have it more abundantly. Calling on the prayers of the whole Church We wish to repeat this solemn declaration in this Encyclical Letter in which we have retold the praises of the 'great and glorious Body of Christ.'

"May they, then, enter into the Catholic unity, and united with us in the organic oneness of the Body of Jesus Christ, may they hasten to the one Head in the society of glorious love. With persevering prayer to the Spirit of love and truth, We wait for them with open arms to return not to a stranger's house, but to their own, their Father's house."

Study Outline

Gerald C. Treacy, S.J.

In recent years there has been a growing interest among Protestant denominations in Christian unity. Since the turn of the century a number of international conferences have been called, mainly in the interest of Christian unity. Unity so far has not been achieved but it would be unfair to expect such immediate results, remembering that the divisions of Protestantism have been a growth of several centuries.

Why did Protestant missionary activity begin only in the last century? Protestant writers on mission history admit the lack of zeal for the extension of the new faith among non-Christians but attribute it to external circumstances. For reasons geographical and political, not theological, missionary activity was lacking in the early history of the Reformation. The real reason is that in its origins the Reformation possessed neither the doctrine nor the practice of Catholicity. Luther explicitly taught that Christianity had already fulfilled its universal vocation. Other Reformation leaders held the same notion.

The early efforts of missionary activity were made under the inspiration of laymen, and not by the official churches. Only when isolated mission efforts met with success did the official churches approve and finally sponsor the missionary movement.

But when the missioners moved into the non-Christian field they discovered the weakness of the approach to the pagan by divided denominations. It has been the voice of the missioners which practically forced the issue of unity on the home churches. When denominational Protestantism finally sought the note of Catholicity by missionary activity, it discovered that Unity was necessary also. The task of missionary work drove the denominations together for cooperative work because of the vastness of the venture, and it forced Protestantism to reconsider its Christianity in relation to others.

The first attempt at an international conference was made at London in 1888. Unity amid diversity was its slogan. There seemed to be a fear of developing organic unity. An Ecumenical Missionary Conference was held in New York in 1900. In 1910 the World Missionary Conference was held in Edinburgh. This conference was a success in as

much as it gave to many a vision of some kind of unity, the vision of an international Christianity developing in the mission field which would affect the home churches. Out of this conference came the establishment of the International Missionary Council, a permanent organ of missionary cooperation.

Questions

What does the international conference idea show?
Has church unity been achieved by these conferences?
Name some of the positive results attained.
When did the Protestant missionary effort begin?
What do Protestant writers say of the lack of missionary effort in the first three centuries?
Are missionary ideals found in the theology of the Reformation?
What did Luther and the other Protestant leaders teach regarding the missionary duty of the Church?
Did early missionary efforts come from the official churches?
What were the statements drawn up by the Liverpool Conference?
What did the international conference of London accomplish?
What was the result of the Ecumenical Missionary Conference?
The World Missionary Conference at Edinburgh made a new epoch in Protestant history. Explain.
What did the International Missionary Council accomplish?
What was the tendency of the Jerusalem meeting of the Council?
What did the Madras meeting of the Council advocate?
What is the origin of the Laymen's Foreign Mission Inquiry?
What were the findings published in "Rethinking Missions"?
Name some of the good results of the Edinburgh Conference.
What was the starting point of the unity movement?
What was the importance of the first Conference on Faith and Order?
What do the reports of the Edinburgh Conference on Faith and Order reveal?
What do Protestant leaders mean by the Ecumenical Church?
What is the task of the ecumenical theologian?
Describe the trends in the Amsterdam meeting of the World Council of Churches.
Has Protestantism a universally accepted teaching on the nature of the Church?

How does the denominational claim to the direct inspiration of the Spirit affect Church unity?

There is a religious pragmatism whereby the truth of every sect is guaranteed by its success. Explain.

Some Protestant theologians think the visible church will be entirely new. How will this affect the real meaning of Christ's Church?

What is the real problem of these theologians?

Explain the growth of the idea of unity.

Does the theology of ecumenism express genuine organic unity?

What does it claim to be working toward?

What has happened to the movement toward real unity in the last two decades?

What is the basic principle of the denominational Christianity according to some Protestant leaders?

How much influence did the mission churches have in keeping the issue of unity alive?

What was the effect of rationalism, liberalism and modernism on Protestantism?

Has any one predominant reason driven the denominations toward the search for unity?

What are the knowledgeable signs of the Church on earth according to the Lausanne Conference?

Footnotes

1 *Conference on the Missions,* Liverpool, 1860.

2 *Report of the Missionary Conference,* London, 1888; 2 volumes.

3 *Ecumenical Missionary Conference,* New York, 1900.

4 *World Missionary Conference,* Edinburgh, 1910; 9 volumes.

5 *The International Review of Missions;* 1912 ff.

6 *The Jerusalem Meeting of the International Missionary Council,* 1928; 8 volumes.

7 *The Madras Series, Meeting of the International Missionary Council,* 1938; 7 volumes.
The World Mission of the Church, Findings and Recommendations of the Madras Meeting.

8 *World Conference on Faith and Order,* Lausanne, 1927.

9 *World Conference on Faith and Order, Studies issued by the Secretariat.*
World Conference on Faith and Order, Edinburgh, 1937.

10 *Christendom, An Ecumenical Review;* 1935 ff.

11 *Man's Disorder and God's Design.*

The authors of the various studies of the Missionary Academia express their own views, which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

A Note on the Author

The Rev. Edward L. Murphy, S.J., was born in Boston, Massachusetts, September 5, 1904. He entered the Society of Jesus after graduating from Boston College High School in 1920, and spent his years of Novitiate and classical studies at St. Andrew's, Poughkeepsie, New York. In 1924 he went to Weston College, Weston, Massachusetts, for studies in philosophy and science, and obtained his degree of Bachelor and Master of Arts at Boston College in 1926-27. He saw real missionary work in the Philippine Islands where he served as Professor of Classics at the Ateneo de Manila, Philippine Islands, 1927-30. Returning to the United States, he continued his theological studies at Weston College, and was ordained to the Holy priesthood in 1933. He spent his Tertianship in Cleveland, Ohio, in 1934-35, and received his Doctorate in Missiology at the Gregorian University in Rome in 1938. Father Murphy has spent the last five years at Weston College where he is Professor of Sacred Eloquence and Ascetical Theology. He is a member of the Advisory Committee of the Missionary Academia, a group of priests well versed in mission matters who are aiding the National Office in this project.

The study outline and questions for "The Unity Movement in Protestantism," were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

ACADEMIA STUDIES

The Missionary Academia is a course of mission studies for all major seminaries in the United States organized and conducted by The Society for the Propagation of the Faith and The Missionary Union of the Clergy. The Academia has published six volumes, each containing eight studies.

VOLUME 5. 1947-1948

1. The Protestant Missionary Movement, by Mr. Fulton Oursler
2. Modern Indian and Eskimo Missions in North America, by Rev. George M. Waggett, O.M.I.
3. A Native Clergy for Mission Countries, by Rev. Peter Weyland, S.V.D. and Rev. Ambrosio Manaligod, S.V.D.
4. Modern Missions in South America, by Rev. Stephen McKenna, C.SS.R.
5. Rome and the Eastern Churches, by Rev. Andrew Rogosh
6. Modern Missions in Middle America, by Very Rev. Raphael M. Huber, O.F.M. Conv.
7. Hinduism, by Mr. Stephen W. Johnson, A.B. and Rev. Joseph J. Tennant, S.T.D., S.S.L.
8. The Liturgy and the Missions

VOLUME 6. 1948-1949

1. The Church in the Smaller Asiatic Lands, by Rev. Gerard Marinan, S.S.C.
2. Missions of the Later Middle Ages, by Rev. Marian A. Habig, O.F.M.
3. How the Church Conducts its World Missions, by Very Rev. Frederick C. Dietz, M.M.
4. The Apostolate to the Jews, by Rev. John M. Oesterreicher
5. Medical Missions, by Rev. Pierre Charles, S.J.
6. The Church in the Northern Countries, by Hans Bang
7. French Missions in North America, by Rev. Leo E. Ruskowski, S.S.
8. Buddhism, (*To be published in conjunction with the Studies for* 1949-1950)

CURRENT STUDIES—VOLUME 7. 1949-1950

1. The Conversion of Non-Catholics in the United States, by Rev. John T. McGinn, C.S.P. *Published September*
2. The Church in the Balkans, by Rev. Joseph H. Ledit, S.J. *Published October*
3. Catholic Missions in the Belgian Congo, by Rev. Albert Nobels, I.H.M. *Published November*
4. The Unity Movement in Protestantism, by Rev. Edward L. Murphy, S.J. *Published December*
5. The Church in Korea in Modern Times, by Rev. Owen MacPolin
6. Present Religions in Tibet and Neighboring Countries, by Rev. Sylvester Sieber, S.V.D.
7. Communism and World Missions, by Rev. Joseph H. Ledit, S.J.
8. Modern Indians of South America, by Rev. Francis X. Lyons, M.M.